Solioonensius Compilation

Wish, where does it come from, from M383

Alice Watson: Is the effort to try to observe yourself impersonally, is that a mental effort and would that help greatly to counteract an over emotional make up?

Mr. Nyland: No, the wish is really emotional. The desire to want to Work comes from somewhere. It does not necessarily come from an intellectual realization of the necessity. You see, I think an intellect can help in actually pinning down: this is the case with me or this is how I am. But it does not mean I want to get out of it. I may even sit and enjoy it. But, you see, the wish that I could become something else is based on quite a different thing. It is based, in the beginning, on a belief; on a belief that my life is not finished, on a belief which gradually becomes a certainty. But I have to start out with the belief that it is possible for me.

You see, I do not know until I start, that something in me becomes so crystallized that I say, "It is mine". When the fact of being Aware starts to crystallize in me a certainty of life of a certain kind and form, then I say, "it is possible for me". That will stimulate a new wish. But, you see, between the two, the belief, I have to take the hope that I will reach, for the time being, as a certainty that I can. It is very much as if I am; I am not, but I ascribe to 'as if' the validity of being. Then, in doing this, the 'as if' changes into reality. I have to start many times with something that is negative, keeping towards it that what I believe is still a negative attitude of unbelief. Out of that, belief arises. And with this belief, the wish to Work is then changed into a certainty of being. It is difficult to say. What is first? The chicken or the egg? I do not know.

All I can say is I find myself at certain times with a desire to do something about my life. How, where it came from, I do not know. From my father? A chance saying? From certain biological conditions? From certain impressions from the outside which reach me? From Solioonensius? From a certain state of danger in which I find myself and then I am afraid and I am forced to do something else? But the fact remains that there is a certain moment at which such a thought occurs to

me. And, I cannot trace it. All I can say is that when it is there it seems to correspond to something that is an inner desire of myself. I call it Life and the wish to maintain it because that, I believe, is fundamental.

I think it is fundamental in anyone who starts to become conscious of his own existence, not in any impartial way, nevertheless, in a way of accepting one's Life, that then, with that, the responsibility for that Life becomes strong so that one wants to protect it. One protects if one is in danger physically, in a number of ways that one prevents anything that could destroy, even including reflex movements and so forth, or someone hitting me on the head and I don't like that. It simply means that I am anxious. I am obligated to protect that life that I find in me. And when that has started, that I have a point from which I can begin because then it starts to become clear that that there is a possibility of a furthering of that or evolving from there or, at least, growth.

You see, then it is a very small step from that to the fact that there is growth, or I see my physical body grow up to a certain point that I say "what is possible for me emotionally? And what is possible for me intellectually?" That I then start to have belief and, this time quite logically, based on an assumption which seems so reasonable that I say, "I am willing to try." You see, it is difficult to know. The main thing is I find myself. When I do that, I really do not know any more why. But I am not really interested in why because the fact that I find myself means something that has gone on in the past has culminated into the point from which I now wish to start and that becomes, in the real sense of the word, a starting point.

Let's leave at at that. The starting point is the dividing line between consciousness and unconsciousness. It is the point from which Si-Do can go over to Do. It is the point at which Fa can go over to Sol La Si. It is the point at which Do can go to Do Re Mi of Intellectual Body. All the time I keep on pushing, pushing, pushing against that line. If I wish to cross it, I can cross it at many times, at many places. Certain places are a little easier. They are like passes in a mountain. The other places are probably a little more difficult. Nevertheless, I can. If I wish to climb, if I wish to walk, I will cross the dividing line; sometimes with more difficulty than others, but I will get there because at a certain point, if I wish, I will fly.

Solioonensius from M1415

Shane Mage(?): I wanted to ask you to discuss the process of Solioonensius, whether we should regard ourselves as being in such a process now or what. What's the way to profit by it?

Mr. Nyland: Have you an idea that we are in it?

Shane: Yes.

Mr. Nyland: So have I. I think we're in a terrible condition. I think that the Earth is receiving certain influences, and that the Earth itself is exuding certain conditions which are a result of a misapprehension and a misapplication of that what should have been wisdom, and remained wisdom. I think that in general humanity is in a terrible state and it has lowered its level even of the possibility of trying to get out of it. To what extent that now is a result of Solioonensius, and that one can say we entered into Aquarius and all the different signs cosmologically that are changing, and that our astrology needs revision, and that we are now under the influence of Icarus which is coming towards the Earth, and nobody knows what's going to happen.

If you look at your ordinary state as you are in this world, and leave out cosmology and Solioonensius, but simply consider that what you are, and consider what other people are, and if one has an idea of what a man ought to be, that is, one can more or less construct some kind of an ideal state for a man, which usually we say: as if man were like Adam and Eve in Paradise, and they were banished for some reason or other. And here we are, laboring, and we have to do a certain amount of work in an ordinary sense to keep alive. And our idea, as far as industrial development are concerned, is to make it easier and easier so that people can become lazier and lazier. That is definitely a tendency of our present civilization. The measure that we employ is usually expressed in terms of money and power. And the results are, quite definitely, vanity and jealousies. And these, you might say, are not very nice to live with, but nevertheless, it is a condition in which life at the present time seems to have to go through. And that as a result, you

cannot open a newspaper or listen to the radio without hearing about some kind of a disturbance somewhere. And where is the actual aim of man as a whole? Or, the actual aim for oneself? And I say it is important to consider that simply from one's personal standpoint; also as a totality of a group of people which we now call our culture. And what is being produced in general by different people here in America or in Europe - it doesn't matter where - and what is my own attitude regarding myself?

So I think we come much closer to what is a reality for oneself without having to introduce a Solioonensius. I'm much more interested in states the way it is. If I do not know what has caused it - it would be very nice if I knew, and I put a word, and I call it Solioonensius - it doesn't change the reality of my state, The question is always: how far do I want to go mentally to try to understand why I am the way I am? Without being able even to use what I am. And I say to myself, it is necessary to understand first why I am the way I am, and then I will do something about it. It's completely contrary to our ordinary way of living. We are using electricity without knowing anything about electrons. And all we have is a certain amount of practical knowledge in a general way, that if you connect the two wires to the lamp and then the switch and so forth, it will give you light. But how it functions, and how a generator actually produces electricity, or whatever it is, I do not know, and I'm perfectly willing to accept it. I accept radio. I don't know anything about tubes or transistors, but apparently it works. I run an engine, a car; if anything goes wrong, I have to go to an expert who doesn't know it, but I surely don't know it. I can look at it and look wise and say: it's probably the carburetor - but it doesn't mean that I understand what takes place in it. And this I think is a tendency on the part of ourselves. We live with the end product, we don't live with the source. And we are very happy to have vitaminized bread, without knowing anything about how it is grown and where it comes from, and the poor farmer who has to work for it.

You see, we are so trained at the present time to live on the surface, and the surface is illustrated by that what is the end product, and the whole chain of all kind of activities that precede an end product, it may take let's say three months to put an article on the market. And it comes out of raw materials which come from different sections of the country, or may be even imported, and to which is added a certain know-how by people who produce this and that. Take an ordinary example

of paint. What is paint when I use it? I put it on, it forms a film. And it dries. And there is in it pigment, color, a certain drier, and then it forms a hard film, or it is not subject anymore to spots of water, and whatever it is as a varnish quality it has - but I paint it with a brush. And now I look at this paint, I say, where do you come from? What has gone into that - aside from the know-how of how to make paint - but there went in raw materials, let'a say, lead, or a lead salt. Or something that is a certain chemical substance. Where does it come from? From an ore. Where does the ore come from? From a mine. How was it made? How? In what condition? So that I finally purify it and it becomes lead sulfate. And I use lead sulfate now in a certain mixture. With what? Oil. Linseed oil. Or perhaps a varnish. Synthetic. And I say, what is this kind of a resin? Where does that come from? What is, let's call it, plastic material? Or at least what is added to it as a drier? Another kind of a chemical. Also that has a long string attached to it representing the research which went into the original raw materials. And when I trace it down, the raw materials come from air, or from water, or from solidity as Earth, or water. And all of that I call now the fundamental elements out of which, by our ingenuity, we make products which are a little bit more useful and finally ending up in having a finished product, with a paint, and a brush, which is now synthetic, but used to come from China as bristles from a pig, and whatever it is that went into how to make it and how to treat it and how to cut it and how to make the points so that they will not wear off too soon, and all the rest. All of that we call, of course, our present industrial progress. At the same time my interest is not in that unless I happen to be working in a mine, and then I work on the chain, and sometimes I don't even know where it's going to end up. But that what we, as consumers, are interested in when we don't buy raw materials - we only buy the finished product, and use it and no questions asked.

This is exactly the same with a spiritual development. One says one has a feeling. You're not interested in where it comes from. You can say it is a feeling that I have, and sometimes goes over into religiousness, and I adore God and I sit and pray. And as long as I do that I utilize, maybe, certain forces which exist and which find a response in myself, and because of that now I become a religious man, but very much on the surface, because I don't even want to consider what is God? What is this spiritual value? What is this form of energies that are now called spiritual development? I simply accept that I am what I am, and I even am so conceited that that what I think I am is actually so. And I don't question anymore. I

live completely where I am, and for that reason of course, I become affected by everything that happens on the same surface, which may destroy me. And that sometimes I hide, because I don't want to live there. Or whatever it is in me that prevents me from really going down to essential values. And that I think is a very serious problem because the more I live on the periphery of the existence, the more I have dealing with the multiplicity of different affairs in life, the less I am equipped to handle them, than only at the point of use, but never at the point of production.

And that is why I think that a man who is interested in Solioonensius still has to see where it's going to affect me. Where? How? Will it be on the surface, like a wind? Or will it be like an earthquake which comes from the center of the Earth? And these are the problems that affect me as a person, and it affects me as mankind, and being part of mankind as it is now. And those are the two things that are far more important for me than any other kind of an influence, cosmologically explained or not. You see, I really don't care, and I've said many times, it is the pragmatic value of what I now use. And to what extent I am using that what I don't know, to what extent do I really want to know why it happens to be the way it is ? But if I apply that to things I use, I surely want to apply it to that what I am myself. So then I start to look: what is this me that has now appeared on Earth, and what has made this what I am, at the present time, the way it is functioning? Then it becomes a very interesting problem and it has nothing to do with the currents of the wind outside or even the storms in the sea.

You see what I mean? Let's keep those things that are important for us really in front, and not lose ourselves in the things that are not of prime importance for us. I'm not saying they are not important. But they are important on an entirely different level. If I want to know something about cosmology, I have to lift myself through some means, or by means of growth or by evolution in the general kind, to that level where I correspond to cosmological influences. Otherwise I will never understand it. If I want to find out something about an engine and a car, I have to learn what takes place in the engine, with combustion, with air, with gasoline vapors, with a carburetor that functions correctly. And all of that, I have to know that in detail before I actually, I would almost say, I'm entitled to use the car. I'm not entitled to use myself unless I know my motivations, I know the different things that can affect me in this world of multiplicity, how I am affected by facts of

life, and what I then start to react to in some way or other, and what it is that is in my mind or in my feeling that I either use for further explanation, or that I complain about it and then become critical. And if it is something that someone else has and I would like, I become jealous. And if I don't get it, I get angry. These are the states that are far more important than the effect of any moving over of the total constellation of our solar system into another sign of the zodiac.

You see what I mean? Civilization is very strange kind of a thing. And it has always used everything on the periphery to prevent us from seeing ourselves. Always. And whenever there is something that we don't understand, we invent a word for it. Then it is classified, and I've lost any desire to find out what it is really essentially. You know German? Wo Begriffe fehlen, sturze ich rasch ein Wort herein; when the concept is lacking, I have to use a word. And our idea for life is that we should become much more conceptual. That we really should become much more essential; instead of intellectual, instead of emotional, that it should be essential as a quality. There we can still manage it. Before, when one goes from the surface of a circle, that is, a circumference, to the central point, the angle remains the same from two points, but the distance between the radii are smaller and smaller. That is, there is less and less room for multiplicity and more and more possibility of understanding what is really the essential value. And this is the progress I think that one should make towards oneself, and not progress only on the surface by making one or two or three or ten thousand different articles with different names, all functioning more or less in the same way, and some not functioning at all, and which of course the consumers buy and then they are test pigs for the manufacturers to find out what they should not put on the market. Whatever it is that we call civilization. But we're all caught, you know. And the substitution of something that I would like to know prevents me from that what is the reality for myself. It's much easier to be interested in a book and read it. It's much easier to talk, talk, talk, and have a good time. I don't want to confront myself with what I really am. I'm afraid of it because I know that there is something there and I have a kind of a Ahnung beforehand that I know that I will lift up a veil of something that really is not correct but I don't dare to face it. And for that reason I keep on seeing friends because they at least allow me to talk and also they don't step on my toes.

Why are you interested in Solioonensius? That we have at the present time in this atmosphere certain things that are a little poisonous?

Shane: Essentially.

Mr. Nyland: Yah, carbon monoxide. An awful lot of poisons around here that don't have to come from Solioonensius. Solioonensius is something that belongs to the outer sphere outside of the Sun. It is a cosmological configuration as a result of different kind of, you might say, universal bodies connecting in some way or other very much like, on a smaller scale, different atoms are uniting and then form molecules which are not right or right for the maintenance of life. Solioonensius happens to be a certain kind of a poison configuration which then starts to exude and influences everything in the surrounding. Sometimes it comes nearer to certain points of habitation like the Earth, and sometimes it is way somewhere else and probably bothers another kind of a living matter on some other planet or some other kind of a Sun. When it affects us it will start to penetrate the atmosphere from the outside. And atmosphere to a certain extent is also a buffer which prevents too much Solioonensius to come down to Earth. But if it does come down to Earth, and it is having an effect on different people, it is then up to the different people to prepare themselves by being able to protect and not allow the Solioonensius to enter. This is then the responsibility for a human being. That is, he is affected and it can not be helped, the same way as when he walks in the rain he will get wet. But when he has a raincoat, he protects himself. That what a person should do is to find a certain barrel in which he can walk, which is impenetrable to all the different, let's call them, light rays which otherwise would affect him so that he, within his own world, has a right to be whatever he wishes to be. And not allow any kind of an influence from the outside to come in. And if they do come in, that then there is something in him that would prevent that what is so-called bad or poisonous to have an effect on him.

The questions come up very often about man on Earth being affected by all kind of influences, partly coming from the spiritual world, and partly coming from other atmospheres, partly coming from the Sun, and partly coming from His Endlessness. And then simply to make it right one says, and partly coming from the devil. It's always a question for any person having an ordinary body, to be able to harbor germs which would kill him, and at the same time having enough life or

vitality which provides constantly an antitoxin against the poisons which otherwise would kill him. And that each person walks at the present time physiologically with a balance which he calls his health, when that what is good for him and can nourish him, is in the majority and kills off constantly the germs that otherwise would destroy him.

You see, this is the case in which we happen to live because that's the case of a human being. A human being on Earth is subject to such laws. And there are all the time such poisonous laws, such destructive laws: laws of gravity, laws of wishing to destroy. And it is not the wish of destroying - from our standpoint it is destruction. From the standpoint of nature it is simplification. If I can reduce a complicated chemical molecule to its component parts, I'm very happy because then I can understand what makes it work. And the whole process of destruction is simply to bring back again to its original elements out of which the different matters which we now call products have been formed. So the process is not necessarily that what is destruction. I call it destruction when it is not useful to me anymore. But from the standpoint of nature, it belongs to an involutionary process to return to the simplest form. You see, there is nothing wrong with it. Only it's wrong if I happen to be in the way and I'm destroyed. And these are the two things. The involutionary influence is the destructive influence on Earth, and at the same time it's the reduction to that what becomes simpler in order to grow. And to grow in a direction to create a balance for me or mankind so that they, in wishing to counteract that involutionary influence, will produce in them an evolutionary influence. So that that what is so-called destruction for man is compensated by his wish to grow: the aspirational and inspirational influences. And that constantly in man as well as for mankind on Earth, that he is subject to these two forces, one going to the left and the other going to the right. One going to a certain form of negativity as growth, and the other going to a certain form of positivity as a solution. And man is all the time in-between these two. And dependent where he wishes to go, he will call the other negative.

Solioonensius will link up with you if you allow it. But if the force of wish to grow - that what is evolutionary in man, and that what he believes at times to be his aim of becoming free even from the simplest elements because he does not want to have to go through constantly the formation and reformation of forms - then there is an inspiration in man wishing to understand what is there towards the

Sun Absolute. Solioonensius will create an obstacle on that particular part of the way. And to what extent I allow this now to influence me, to that extent I will be less capable of going in the direction towards eternity.

The answer is, don't let it.

Solioonensius as Wind from M2091

It is sad, you know, to see that things take place in the outside world and that we are subject to it. As long as it is of Earthly value sometimes you can place it. If it is not of this Earth, if it is something that belongs to Solioonensius as laws - not knowing about such laws, nevertheless existing - the problem is even more difficult to understand what to do with them. Because if you let that Solioonensius take place you become a slave. If you realize that it exists you have a chance to see what is the value and then you might be able to turn it to your advantage.

Your advantage is always that you become positive regarding your own Life, and that you don't wish to be treated as a slave; that you don't want to be constantly in human bondage. But something in you must start to indicate that there is that kind of a wish. That is why we have meetings - that is why we talk. That is why you read. That is why you think, sometimes meditate; to come to your real self, that what is within yourself; your inner Life.

I thought I explained it last night well enough. Everything that is opposing you is a force. Knowing that it does oppose, you realize there is energy available. It is up to each person to find out how to turn that energy to the advantage for oneself.

At first, trying to indicate what happens, you go with the wind. You don't oppose it. It is a period in which you start to realize what affects you when the wind takes care of your motion. That you go with it is for the purpose of an understanding of what one is in an unconscious state. And how long that time may be necessary to give you insight into yourself, no one knows. But there are at times indications that you say, if the wind is now doing it maybe I should do it and then you try. Maybe you can tack after a little while in going against the wind because in that kind of a process you utilize the force of the wind to set your sail in accordance with the wish to receive as great amount of energy as available and is supplied by the wind.

The wind is an indication of Solioonensius. It takes place in the totality of the world as a universe. Sometimes we call it an involutionary law. It is

that to which we are always subject. It is that what has to be understood. That will create the fight - the opposition - but at the same time the utilization of the strategy of that what is opposing and creating friction within you, the ability to utilize that friction for your purpose.

The stronger your aim the more you will dare to say to the wind, let it blow. I will meet it face on, but I want to go ahead because I have an aim in my Life. Reestablish as much as you can such an aim - even this afternoon. This afternoon, particularly, I would say. Because you are reminded of the different forces existing which when you leave them alone are not going to be beneficial to you. Many things that are natural simply prevent you. Until something wakes up in you, and then opposing the Laws of nature - to some extent Mother Nature will be inclined to notice that there is seriousness and a great deal of honesty in you. And then she will admit that you have a right to fight and also the right to leave her . Then she will help you. All things can be turned into a utilization for yourself if your aim is Infinity.

I want to say just one more word. This day and tomorrow are very important for me because my father died in 1909 - many, many years ago. For me it is always a date I wish to remember. And in gratitude for whatever he has given me I still bless him. And I hope he continues very much like I also look at Gurdjieff, forever and ever in that kind of inspiration for my own Life. I just wanted to tell you this. It's very personaL but it is something that is useful for me when it comes from my heart, when I try to think with my mind about the advantages that have been given to me through my father.

If you wish we can drink to his memory because for me he was also a remarkable man.

And so, Victor, some music of Gurdjieff.

Solioonensius from M2152

So it is customary now that on Thursday evening I don't ask for questions. It's probably because I am supposed to know what is in your mind or, for that matter, in your feeling. I know a little bit about it from hearing this or that or meetings like on Monday. There are two things that were outstanding on Monday and I would like to say something about it. It's not at all in any form of criticism. It's only when I listen to such a tape like I listen to tapes of other places, sometimes I wished I were there to help because sometimes the question seems quite simple and could be answered in a simple way or in a certain way and when, afterwards, I want to refer to that, I have to more or less build up the atmosphere of the question.

You see, we are living at the present time in a very strange world. The climate too hot or too cold, too much rain or dry spells, and not only here but the poor planet earth suffers because of the deeds of mankind or the thoughts they have, the politicians, economic conditions, power-possessing beings chasing after money, drugs, all the different things that happen at the present time. How does it happen to be, compared to some years ago, let's say fifty or a hundred? Conditions were quite different. If you go back in history there are many periods which are and were on a different kind of a level. We are quite, quite a way down and we as a whole suffer because of it.

What is the cause? Gurdjieff mentions Solioonensius. What is it, really? It's a condition that is created in the universe. Somewhere in space certain forces are active. It's obvious, of course, even for our mind when we look at the sky with a telescope and try to find out by astronomy or astrology or certain forms of cosmology what is taking place and we define it. We know a little bit about light years and about explosions, about movements of constellations as a whole, even down to our own solar system with the earth and the moon and the planets and the sun.

What takes place in the universe as a result of such movements on a cosmological scale? There are constantly tensions, forces that affect each other because they have to have an affect on each other when they are moving, when

they have conditions of attraction or affecting each other. The different bodies are either in relation to each other or are in the process of being formed or being destroyed, and every once in a while such conditions come together in a certain sequence or a certain form and take on a character, a character of an effect on the surrounding because of the tensions that are of a cosmological nature and which extend in the universe as a whole, as far as we know.

We don't know much about it, but it can only be explained on that kind of a basis that they and such tensions which then happen, come down as far as we are. It affects other solar systems. It affects what we call the ray of creation and there are many, many rays of creation if you can imagine that the Sun Absolute is like the center from where such rays, by means of the laws of involution, proceed towards the end of the universe which doesn't exist. And that there are many solar systems which will be affected by such conditions and they reach also our solar system. They reach even the planets and they reach our poor little earth. And as a result of these kind of conditions, which Gurdjieff then calls Solioonensius, they are from the outside. Perhaps they can be explained on an intellectual basis as a necessity, but we have no particular proof than only a pragmatic one that they do happen and at certain times there are conditions on the earth which are extremely difficult. No one explains why the sun has certain spots. Nobody really knows that the sun rotates. All we know of the sun the way we see it from our standpoint is that it is helpful for the maintenance of life on earth because when the sun is not there or when the sun is, for some time, below the horizon that what is in dark is not affected, of course, by either light or heat, although Gurdjieff tries to explain what is meant by that the sun does not give off light or heat, but that is in a different kind of a relationship and a different kind of symbolism.

I am now talking only about universal truths, as it were. Certain things that do take place and which affect us, and ultimately it affects the earth and of course, obviously, it affects all people on this earth. And the creating--creation of such tensions, extending to people on this earth creates between them certain difficulties because they cannot understand why there is too much killing, too much attraction, too much detraction from certain aims, too many difficulties that are put in the way and although we, in general, say it is natural and it belongs to Mother Nature to some extent, the influences are further away than just from the planets or our own solar system. On that basis we are not really responsible for that what happens to

us because we cannot prevent it, and even if we don't know the source, it is logical to assume that that kind of a condition exists.

You see there are certain places in the universe where there is an accumulation of certain thoughts or feelings which also come from mankind on this earth. There are on this earth many people who have lived in accordance with the possibility of a spiritual life. In whichever form that happened to be and to what extent, even, one becomes critical about it, there are the four major religions which have outlived their originator which are still which are still continuing and still affecting the lives of many people and to whom such religion is of great importance. It is, as--as it were, from such a group of people that there has been an accumulation of spiritual values which have gone away from the earth at the death of such people when there was no further use for them on the earth itself, and although we sometimes assume that they continue in the form of spirits, it is also sometimes that what is created as an atmosphere which cannot find a spirit any more, even when a person dies, which is then accumulated in certain sections of what we call the universe, way out, way outside of our solar system.

It is possible at times, when one understands this kind of a spiritual value, the values that have been created by Buddhism or by Mohammedanism or by Christianity and Judaism or by Tibetanism--all such things are still in existence because they will not die until they have fulfilled a certain purpose, and it is the purpose that they still are around, that certain contacts can be made with such groupings of spiritual values. It is exactly in that sense that when the results of Solioonensius become apparent on this earth that mankind is forced to consider the condition, in the first place, why these kind of influences exist and in the second place, what is the responsibility one should take regarding them. It is exactly at such times during history that many religious people consider the difficulties in which the earth, at times, was engaged, or where such influences became apparent, that then, for those who were spiritually developed to a little degree or to some extent that they then should take that what is taking place as a sign for them to do extra work, and instead of saying that that what is happening as Solioonensius, about which we, unfortunately, cannot do anything because it happens to us, it places on us much more of a responsibility than is understood.

Of course, it is logical that that kind of an influence can only be understood by a few people, because the great majority of mankind is not interested, in the first place, doesn't know, even, how to locate such sources of energy which could be of use, and in the third place, it means that they would have to do something for it which they really don't want to do because they are, to some extent, blind even to the possibilities of accepting a responsibility for them, and they don't become responsible for the conditions of Solioonensius; they become responsible for the acceptance of such a condition in order to alleviate the influence of such terrible affects on the Earth a little bit more, if they can, so that then in utilization of the realization of that such things take place, that a certain part of mankind, who are religiously inclined in wishing for spiritual development, could then to some extent understand each other with an aim in mind, even if they may be divided over a totality of the earth and perhaps not have even contact, they would meet in places that I've indicated where already spiritual values exist.

We are living at the present time in that kind of a period of Solioonensius. The conditions of the Earth are terrible, as everyone knows, because we are not only living superficially, we do a great deal of damage to ourselves. We allow it. We destroy nature to a very great extent. She allows it because she cannot counteract it enough the way she is. We are not interested primarily in the conditions which have been created because of selfishness and because of conceit and because of a resultant--that what took place within oneself of a starvation of that what really was of an essential value where people were not further interested either in the development or even in maintaining it. And the question of such superficiality which we see all over in every direction wherever we may look, which happen to take place on this Earth, is peculiar to this earth at the present time. It does not exist somewhere else in this kind of a form. It belongs to the Earth as a whole because we happen to be at a certain place. There is most likely no doubt that it exists, such conditions, also in other places of the universe, but we are not familiar with it and it is of no particular concern to us because we belong to this Solar system and we have to talk the language of the Sun.

Now if we try to understand that this gives a particular opportunity for those who actually want to do something for themselves, they then can, in that sense, free themselves from the conditions of Solioonensius as they have been exemplified on the earth, and this is one of the meanings of a group because in the midst of the superficiality of the world, if I want to call it that way, or even,

narrowing it down, the superficiality around us in Warwick and in this section of the country, with all the things that are still going to come regarding elections of presidents and democrats and republicans and all the different so-called vices and virtues, the lies and the hypocrisy--all of that will affect us in a very definite way because not only that we are gullible but we are unable to get away from it since the communication has grown--gone in such progress by means of TV and the rest, it is almost impossible to shut your ears or to close your eyes, and not only even if you did that, the atmosphere is already polluted to such an extent that we continue to live in it without wishing to do too much about alleviating such conditions of crime or of that kind of pollution because, perhaps you might say, it costs too much or because there is not enough interest by such people who are not primarily touched by it. It's very, very difficult for a rich man to consider the conditions of poverty and as long as you are on one side, you have no particular interest in the other unless the other is going to threaten you and you are in danger.

I make something. It does not exist now for me. I want it to be there because when it is made I will love it. Why will I love it? Because it will tell me things which are now secret. I am interested in the finding out what is my life and here is a chance of something that could in further development tell me about my life. I see my life as a result of an involutionary force, but I am connected with it and I cannot see what actually is taking place because I have no point of reference. When I create something that belongs to an evolutionary force, then I have a standpoint from which I could see the involution. When I am unconscious I become subject to all laws of Solioonensius. I become part of the current of ordinary life. When I don't oppose the different attitudes of different people in an unconscious group I become part of them. When I don't dare to speak up when I think something is wrong, I commit a sin. We are interested in clarifying the atmosphere to take away the pollution, take away the clouds, take away that what prevents us from breathing normally. We are interested in that form of ecology. We want for ourselves a free atmosphere which is clean and healthy. We want to live on a level of an understanding and a possibility of giving with having in mind one's own growth. I wish to love myself as someone else or someone else as myself because both are Life. There is no distinction between the Life of someone

else and myself as Life. There is a difference, of course, in the form but since I don't want the form to interfere, I consider the form as of nothing and that what is Life as everything.